

Gyaltsab je says in his *Ornament of the Essence*:

[The following sutric passage]: "A great Bodhisattva who practices the Perfection of Wisdom [Sutras] will attain the perfection of the clairvoyances because he experiences many types of magical emanations..." is an instruction [by the Buddha] on the six clairvoyances because it instructs by way of teaching how conventionally the six clairvoyances arise in the mental continuum and that ultimately "they are to be realized as being pacified from the beginning."

With regard [to the six clairvoyances]:

- (1) The clairvoyance of magical emanation possesses special power because it is [a mental consciousness] that is concomitant with mental stabilization and wisdom, which is able to move the earth, transform into one, emanate into many, and so forth. This should be applied similarly to [the clairvoyances] below.
- (2) The clairvoyance of the celestial ear possesses special power because it is [a mental consciousness] that is concomitant with mental stabilization and wisdom, which hears faint and loud sounds that abide in all the world systems, pertains to the level of meditative equipoise through the force of meditation, and has as its empowering condition a clear physical form.
- (3) The clairvoyance of knowing others' minds [possesses special power because] it is [a mental consciousness] that is concomitant with mental stabilization and wisdom, which directly and thoroughly knows others' minds, such as those that have attachment, are free [from attachment], etc.
- (4) The clairvoyance of recalling former lives [possesses special power because] it is [a mental consciousness that is concomitant with mental stabilization and wisdom], which recalls many, such as a hundred, a thousand, etc., lives of oneself and others, through the force of experience.
- (5) The celestial eye that arose from the manifest compositional action of cultivating a concentration in this life, is a clear physical form, which pertains to the level of meditative equipoise and which arose from meditating on perceiving all coarse and subtle forms that are remote and not remote. The clairvoyance [of a celestial eye] is a mental consciousness that is concomitant with the two phenomena [mental stabilization and wisdom] and arose from its empowering condition [the celestial eye].
- (6) The clairvoyance of the removal of defilements possesses special power because it is [a mental consciousness] that is concomitant with mental stabilization and wisdom, which directly knows the means to eliminating the afflictive and cognitive obstructions and the elimination [of obstructions].

If one to possesses these six clairvoyances, one directly hears the subtle and coarse sounds teaching the Dharma in the infinite world systems. One directly knows the teachers and disciples with whom one had a connection in past lives, etc., and also where they are in the present, etc. Having excellently [appeared] before one's disciples through magical emanation, one examines well whether or not these vessels have attachment and so forth in their continua.

Then by teaching the methods for attaining liberation that one knows directly, one will quickly complete one's practice. Through completing those, one will swiftly complete omniscience.

Regarding Gyaltsab je's description of the clairvoyance of the celestial eye, since Panchen Sonam Drakpa says in the *Decisive Analysis* that this description cannot be taken literally but requires interpretation (Handout 17, page 2), there is another way in which to translate this passage:

(5) The [clairvoyance of the] celestial eye that arises from the manifest compositional action of cultivating a concentration in this life, [possesses special power because it] is a mental consciousness concomitant with the two phenomena [mental stabilization and wisdom], which depends on its empowering condition a physical form and which pertains to the level of meditative equipoise that arises from meditating on perceiving all coarse and subtle forms that are remote and not remote.

This completes the presentation of the six clairvoyances from Gyaltsab je's *Ornament of the Essence*.

Next follows the presentation according to Panchen Sonam Drakpa's *General Meaning* and *Decisive Analysis*.

Please note that, as before, the following explanations are not completely literal translations of these two texts but, for the sake of clarity, are modified and interspersed with additional explanations.

The presentation of the six clairvoyances according to the **General Meaning**:

Having explained the first seven topics of the ten topics of Mahayana practice instructions, the reason for explaining the six clairvoyances as the eighth topic is for practitioners to quickly complete the accumulation of merit.

The following sutric passages give instructions on the six clairvoyances.

The sutric passage that gives instructions on the clairvoyance of magical emanation is:

A great Bodhisattva who practices the Venerable Mother (i.e. the Perfection of Wisdom Sutras) will attain the perfection of the clairvoyances because he experiences many types of magical emanations. It [i.e. the clairvoyance of magical emanation] utterly moves the great ground, transforms into one, and transforms into many...

The sutric passage that gives instructions on the clairvoyance of the celestial ear is:

Since that completely pure domain of the celestial ear transcends the human [realm], it hears the sounds of celestial beings and humans...

The sutric passage that gives instructions on the clairvoyance of knowing others' minds is:

The mind, it completely and exactly knows the other person and the other person's mind...

The sutric passage that gives instructions on the clairvoyance of recalling former lives is:

The clairvoyance of recalling former lives remembers one live; two, three, a hundred, up to a thousand lives it also remembers...

The sutric passage that gives instructions on the clairvoyance of the celestial eye is:

Since that completely pure celestial eye transcends the human [realm], it knows sentient beings' death-transference and rebirth, [their] agreeable and disagreeable complexion, agreeable and disagreeable sentient beings, good, and bad [sentient beings]; it [knows] exactly [in dependence on] which karma one goes to the fortunate and unfortunate states...

The sutric passage that gives instructions on the clairvoyance of the removal of defilements is:

One aspires to nothing but [enlightenment], thinking, 'Accomplishing the pristine wisdom that is clairvoyant about actualizing the non-produced, one attains complete Buddhahood, the unsurpassed complete enlightenment, without falling to the state of Hearers and Solitary Realizers'...

These passages teach the six clairvoyances because they teach that conventionally the six clairvoyances have the ability and power to perceive their objects and that ultimately they lack inherent existence.

With regard to the treatises commenting on the six clairvoyances, the **Ornament** says:

...clairvoyance's...

Haribhadra's **Commentary Clarifying the Meaning** cites the following sutric passages that teach the six clairvoyances (which were cited before and as part of the **General Meaning** are cited again):

- 1) The sutric passage that teaches the clairvoyance of magical emanation is: "[the clairvoyance of] magical emanation" and "moves the earth, etc."
- 2) The sutric passage that teaches the clairvoyance of the celestial ear is: "[the clairvoyance of] the celestial ear" and "hears faint and other sounds that abide in all the world systems"
- 3) The sutric passage that teaches the clairvoyance of knowing others' minds is: "[the clairvoyance of] knowing others' minds" and "thoroughly knows others' minds that have attachment etc."
- 4) The sutric passage that teaches the clairvoyance of recalling former lives is: [the clairvoyance of] recalling former lives" and "recollects many former lives of oneself and others"
- 5) The sutric passage that teaches the clairvoyance of the celestial eye is: "[the clairvoyance of] the celestial eye that arises from manifest compositional action" and "perceives all forms"
- 6) The sutric passage that teaches the clairvoyance of the removal of defilements is: "the clairvoyance of the removal of defilements" and "realizes the elimination of afflictive and cognitive obstructions as being pacified from the beginning"

